EAST AND WEST

BY

MARY BURT MESSER

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Lefferts A. Loetscher

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As Face to Face and Side by Side

A Christian Scientist Replies to
the *Communist Manifesto*

BY
MARY BURT MESSER

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1

COMMUNISM SELF-DEFINED

IN THE JANUARY 1949 number of *Foreign Affairs* the leading article, *Stalin on Revolution,* is of explicit value to the student of Communist ideology, coping today with its active challenge. It gathers from the writings of the Dictator his stated ideas on revolution. These are linked with basic definitions rooted in the theory and history of the Soviet Union. Here is a scholarly and factual approach which must foster understanding, familiar as the ideas are as attested to in many places.

Is this the present orthodox position, in the Russian picture? In any case it throws upon it searching light. It is the Marxist-Leninist philosophy and theory in the words of its most powerful exponent, governing a sixth of the world's population; and not stopping there.

Piercing to the core of this composite statement we find a central, a vivid word, "science". This is material science, strictly seen, extrovert, entirely apart from the subjective. It is pivotal. It strikes the keynote

of the system. Upon this realization depends our grasp of Soviet Russia, our ally-adversary; our vast threat and opportunity as Christian civilization.

Here is the challenge of a science of society, proposing (to a marked degree) the control of history. Such is the position of Premier Stalin. He writes, in treating of the Party:

> "Marxist-Leninist theory is science of the development of society, science of the workers' movement, science of the proletarian revolution, science of the construction of Communist society".

Deriving from this outlook is the prevailing accent on "scientific" rather than ethical values, as we understand them. Again, and pointedly:

> "Socialist ideology arises not from the spontaneous working-class movement but from science".

Finally, not to repeat the reaffirmations of this position regarding science as such, we have Stalin's all-out statement that the "material life of society . . is primary and its spiritual life secondary, derivative", i.e., that one must look for the source of social ideas, theories, political views and political institutions . . in the conditions of the material life of society", of which the ideas and institutions are a "reflection". This is of course correlative with physical science, based on sense perception; remote from the "inner light".

Continuing the trend of definition in this case—

deferring to a later point our revolutionary theme and its pronouncement—we turn to further affirmations, leaving the quoted article for other sources.

A vital statement linked with the above touches the issue of "one world". Writes Engels, fellow-worker with Karl Marx:

> "The real unity of the world consists in its materiality".

This is borne out in the authoritative writing of Marx himself, "convinced that it was necessary to harmonize society with the materialistic basis". He writes of "principles" of materialism as applied to the social order; of the "discovery of the materialistic conception of history, *more correctly* (still quoting Marx) the consistent extension of materialism in the domain of social phenomena".

What emerges here in the midst of more sweeping statements is a man: a kind of citizen. The Soviet society may be conceived in a sense as his lengthened shadow. He is well portrayed in one short paragraph by Prof. Northrup in his full-size canvas, *The Meeting of the East and West*. Granting that the theory of materialism provides the valid part of Communism as he sees it, he offers the following—without remonstrance:

> "For the basic, the unique factor in Russian Communistic theory is precisely the thesis . . that the physically, chemically, biologically, thermodynamically, physiologically and anatomically known man is, the es-

sential man, and hence the economic and political person".

This liquid flow of adverbs is not ironic. It is advanced apparently as sincere portrayal, by one not basically unsympahtetic to its premise.

2

CROSS CURRENTS

IN THE MAIN it would appear, from the standpoint of ideologies, that Communist society and Christian civilization are opponents. This is indeed true in a major sense. It is the view of Communists by their own insistence. Material values are on one side; spiritual values, or, as they see it, "the Christian myth", are on the other. Yet it is not feasible from the standpoint of faiths and outlooks to cut the world too strictly into regional blocs. This is forced by politics and its military arm. It is still to the point to think more fairly. The line-up is not wholly national or Simon-pure in terms of boundaries. Spiritual values—and material ones—will break through both ways. This must be realized as we pursue definitions. It is true even of the sense of man, the individual, offering in the main the clearest demarkation of East and West—"East" being used here in the current, controversial sense, not as referring to the Orient.

This point of mingled ideologies is illustrated by

the following excerpts, found in our Anglo-Saxon culture and in the frame-work of democracy; also at its highest level as academically rated. They are a far cry from the Christian concept, and directed at it:

> "Man is but a foundling in the universe abandoned by the very forces that created him".

Again, even more forlornly: :

> "Rather must we regard him as little more than a chance deposit on the surface of the world, carelessly thrown up between two ice-ages by the same forces that rust iron and ripen corn".

Here is in part a refutation of the Christian outlook, appearing in a book entitled *The Heavenly City* (1932). The title in this case is in the key of combat. No Hiroshima would be more thoroughly extinguished, could words prevail. The City of the Spirit is rased utterly, in terms of scholarship. An arsenal is devoted to this end. . . Here is an aspect of the "age of science" at a great university; arising in a kind of thinking, not a nation or a bloc; communicated to the youthful student along with "higher education". The Christian tradition, in such atmospheres, seems in eclipse.

A comparable contradiction of major outlook appears in the Communist order, with the accent reversed. Here Christianity persists in an atheistic frame-work. But co-existent ideologies in this case have been more embattled, as today. However the

first attempt to stamp out the "Christian myth" within Soviet borders was relaxed. This change was due partly to the impact of the West as ally. But it is also traceable to the Russian people. A régime and not a people, as the world is beginning to discover, are not the same. This is borne out by a recent survey made by the Soviet state itself. The anti-religious campaign was declared in part a failure. The majority of citizens specifically questioned, were found religious. "Some members of the Party (the report runs) have reached the desperate conclusion that religious sentiment is inborn and cannot be eradicated".

It must be remembered, in the face of all official mandates, that the Russians have their Tolstoy. The present article is not a battle of quotations, yet in its purpose to let ideologies strike their own keynote, the following must be included:

> "The beginning and end of everything (Tolstoy writes) is the soul of man".

And again:

> "Men think of themselves as separate beings each with his will to live. But this is only an illusion. The only, true life is that which recognizes the Father's life as the source of life".

These criss-cross currents, suggested here in hints only, hold us to a common realm. It presents nevertheless a Great Divide:

The Soviet Union is committed to an orthodoxy of materialism, in an all-out sense.

Western democracy, on the other hand, has fostered spiritual values. It has done this more than any state before it, in the inward key. It has given protection to the Christian faith, along with all religious outlooks. This is freedom at its very heart, opening the way to higher reaches than any known before. Coping with its own infirmities, socially advancing, it has fared on. It has built on trust in man. It has made room for the "inner light". This is commonly conceded.

Yet there is something further, thriving in the democratic frame-work, but faintly realized, in the public sense. This is of paramount concern to the world today. For here a forward thrust of Christianity enters with surprising force, once seen in its implications. This has to do with the theme of "science"—so sharply etched in the Soviet self-portrait. It is a discovery or revelation which also bears the name of science. However the new science strikes a different note. It is not material; nor will an "s" be appended to it. It is supersensible and one. This is confirmed by the capital "S", used in its authentic spelling. Rooted in discovery, it is not one more reform or system. What is brought to light is a new knowing, offering an array of proof.

Such consciousness or novel insight, re-entering as a mode of healing, widely known in this respect, is not apart from public issues. What it offers is a striking contribution to the achievement of one world. At this point and no lower, as the new Scientist conceives

it, emerges the reply to Russia: challenge to the Christian West.

The picture as it stands presents two wholes in contradiction—could this be the case!

The totality of spiritual or *Christian* Science faces the total sciences of finite base adopted, worshipped and advanced in communism; threatening to split, even to destroy mankind. . In this new light however the sciences are not disparaged, in a human sense: they are redefined, set in perspective; they are seen to follow, not to lead. Such is the turning-point, the new day—the old light in fresh release.

The hour is a great one, when what is going on appears. It brings thought to a tip-toe posture. It breaks with formulas, it opens up breath-taking vistas. This is not left to the atomic bomb alone.

3

INDIVIDUALISM OF THE WEST

THIS "FORWARD AREA" nevertheless should be approached through more popular conceptions. Having set forth in briefest definition the outlook of the Communist, we view the West in a general sense. How shall we jot down with equal brevity the basic Western values—so practical, at the same time shot through with elusive light?

We turn again to man the individual as a fair beginning.—What is the "essential person" of the Western order of society, comparable with such a person as the Communist conceives him?

This leads at once to the core of the whole matter: two modes of seeing. There are not two opposite and embattled persons! There is man seen in opposite ways. The Communist sees physically, observes through the material senses, in the laboratory tempo. The West on the other hand proceeds with a kind of insight. Sight is not enough. It not only sees, in a measure it sees through.

What is discovered in this way is the dignity of

man, under no matter what disguises. This points to something back of him, he is charged with inner value, he is more than an appearance. Being, in the individual, is not detached and on its own. It has religious implications, it is inseparable from God, its origin and nature. This recognition, acting like a leaven in the course of Western history, began to write its wonders in the Year One. The "essential person" here is spiritually prompted, he is not the man whom sense portrays.

What is ushered in here is the man of freedom—set on the path of a lively history. It is not possible or even to the point in so short a study to trace his path . . Inner authority replaces outer. The Middle Ages fade before him. . . He thinks, moves, acts; explores, invents and organizes: takes dominion (up to a point). There are the well-known social outcomes——rights, equality and progress. The invidividual emerges as such. No arbitrary bond will hold him. Here are the Protestant, the democrat. Christendom, the church-and-state-in-one of Medieval model, falls apart. There is a breaking forth of states and nations. These are not imposed on the new citizen. They spring from what he is.

The momentum here, rising in the first three centuries, lost for a time in the Dark Ages, will gather force. It is summed up in inspired words—this time one Scriptural quotation in place of many:

"The kingdom of God is within you".

Such is the astonishing assurance, from the fount

of Christian revelation to each one. Here is possession seen as inward, taking precedence of every other. This makes of everyone a have rather than a have-not. Here is new status; but it must be received—realized and adopted. Something must be done about it. Man must claim what he inherits—in reality a kingdom. Beginning this way, it is understood to "come in earth".

This has its bearings on society and government. For such one government exists already—in the measure of his seeing of it. He takes it with him. Hence his resistance to an arbitrary order. He must be "represented", he must be allowed to have his say, he claims a hearing. This outlook breeds the virtue tolerance: the "Golden Rule" in operation.

All this is the splendor of democracy, persisting in the midst of defections sometimes outrageous; but never final. It makes room for the inner man; who in the Western outlook is man indeed. "I am!" . . "I have!" . . "I can!" are given headway. This man is understood to love his neighbor as himself. He first exults however in spiritual self-discovery. Such is the accent to begin with in the case of modern man.

4

LIABILITIES OF FREEDOM

THERE ARE hazards nevertheless to be squarely faced, in this realm of liberty; bred of the Reformation, but also of the Renaissance. Freedom and tolerance may let in more than they have bargained for. There is "new man"; but the old also, in this festival of self-expression. Spiritually-prompted man in everyday experience acts on a gleam perhaps, rather than a total daylight. Man as the Communist conceives him is at his heel. The release of men has different outcomes. One is democracy, with its record and its future—in its best examples. The other is less rosy. It is exploitation: the forward preying on the backward. Here is not a new dilemma but an ancient one, speeded up by machinery and progress on every front.

Democracy at this point, our Christian culture, has long faced a lively issue. With new expansion comes the demand for new controls. This is required to protect the very man of freedom, not alone his lagging brothers. . Is he endangered? Can he be actually

turned backward—by the magnitude of his advance? The problem is domestic, foreign; local, imperial—far-flung. It concerns the very life of nations.

There will be no return in any case to the "good old times" not good for all. This is the day when "common man" will claim his footing. His fair share in the flow of things will be demanded. Such is the outcome of his education, his opportunity, his growth. Something will be done about it.

The moving question is: What will this something be? Will there be wing-clipping, from the spiritual standpoint? Or will the cure be—as indeed it must be—more light still? An advance and not a retrogression? The Christian insight rising to the fuller challenge, fanning out into ampler sweep.

The anti-social type in every system must be coped with. "I can" with him threatens the very fabric of society. This type has not stood still: he has grown extravagantly selfish, seizing the tools of a new day. He has brought upon democracy the charge that it will be destroyed by money. . It has not been so destroyed, it has lent itself to self-correction. If selfishness has mounted to new highs, altruism has climbed faster. This is evident in the outstanding of democracies. It has become a Joseph to the famine of the world. This is not suspect, in that it links with home necessities—one economics.

Relief however will not satisfy the hour, heal disparity of fortune, save the day. That is, not relief alone. There must be vision and a cure.

This leads directly to the keenest line of demarcation in the case of East and West. Granted the wayward one in any economic order may go in for excessive profit: advance by crooked methods, exploit the backward, pile up his illicit gains . . How will this be looked at by the Communist? How by the Christian West? What will each side do about it?

The contrast here is characteristic and revealing. The Communist, running true to type as extrovert, will fix his attention on the profit. He will write his book on Capital. He will try to level wealth, to expropriate, to break down piles. He will try to equalize disparity of fortune on the outer rim. The end is a straight-jacket buckled on the social whole.

This is unconvincing to the Western citizen. He is less sold to outside manoeuvers. It appears to him that the unequal builders will build again. The trend will prove too much even for a violent state.

What is led up to here is the most incisive difference.

The Christian West is less concerned with the end-product, profit, than with the profiteer. He may see indeed one type of citizen creeping up upon another, where the animus is anti-social. But something can be done about him. A whole régime is not in line for overturning. Freedom is not suspect. The West sees in the free-moving member of society the goose that lays the golden egg.

We are at the point here of embattled answers . . But what are they? . . How will the West reply, under

the pressures of the hour? Can the man of freedom hold his own?

The climax here (so far the orthodox conception) is individualism carried to its highest pitch. This has brought forth not one order, as is sometimes assumed, but two: The democratic system with its dazzling progress and achievement . . Also the mighty gesture of resistance with which we cope today: Communism, with its mounting claim to power, its territorial advance, its menace.

The thesis of the latter can be coped with, but not evaded.

> "Can you not see", wrote Lenin, father of the Soviet Republic, "that an economic system which allows everyone to do what he pleases means that the strong shall be pleased and the weak crushed?"

What has Western civilization done to meet this challenge? What more can it do today?

5

FORMULAS OF EAST AND WEST

HERE IS in fact the issue facing any government. But there is something more. It is the Soviet mistrust of man as citizen—not to be gainsaid if we begin with him as mortal! This outlook has both individual and collective aspects . . which threaten; or they may allure. It presents a man, at the same time it evokes a state. It assumes one citizen against another. No government exists already. Society is Godless and on its own. This has its inevitable finale. The missing power must be supplied.

This leads to the collective answer, which is the answer of the East: the state as paramount. The apex here is the dictator.

The West replies with accent on the individual: the state comes second—an original position in this case, not a reply. The outcome is democracy.

Here are two statements familiar to the point of formulae. They state a truth: but in the same breath they sound a warning. We must beware in fact of this

pair of slogans. Uncritically accepted, they bring progress to a standstill, give aid and comfort to the enemy of Christian values; dim the light of a great moment.

For the concession here, from the Christian standpoint, is arresting—to say the least.—Can the basic cleavage in this case be actually granted? Which leads to a keen inquiry.

Is materialism social—custodian of collective values, fellowship . . thus the new day, the inevitable forward step? Is individualism waning, does it drop below its peak . . Is it slowing down, receding . . dated? Was the Christian trend a chapter only? Is it succeeded by a scientific outlook, hard, real . . man come of age at last? These are current questions.

There are points here in any case to be sternly faced. Materialism, armed with its explicit statements, its bold avowals, marches on. It has been so marching, openly at odds with Christianity, for a hundred years. It presents today its accelerated tempo. Centered in the Soviet Republic, it sweeps ahead. It tackles hemispheres. It is a planetary problem. It is Issue Number One, wherever men read, think, listen, strive for a better order—of for any!—in the world scene.

At least this lamentable threat must be confronted: the turning of the West into a defensive mechanism, an armed camp, from the military standpoint, driven almost to forfeit under this necessity—for the time being—its "way of life".

Where all this time is Christianity? As a vital force, a spiritual spear-head, an historic factor? Does

it offer no affirmative, in this assault upon democracy, no forthright beam of light?

Many are ready at this point with a negative reply. They will observe that Christianity, itself divided, cut into orthodox compartments, accents the problem, not the cure. It is rather in the class of nations with their veto than a fore-runner of One World. It savors—in its orthodoxies—of each, not all together. The individual—the state—the church—these have split off indeed from a cramping unity. But they are still out-flying. They have not found a way to integrate, to spiral up into new unity on higher ground.

The necessity of oneness is nevertheless upon mankind. This is not the cry as formerly of some fore-runner, man of vision, the exception. It is everybody's cry. It is the cry for something total. The sun has practically set on fractions. This gives its impetus to the United Nations: evidence of what we have, at the same time of what we have not, in the current hour.

There are charts and plans: but there is a feeling also. This is going to be a world of fellow-beings, of shared advantage. Here is the challenge of our time. Either materialism with its social program will seduce; or Christianity will stand forth in its vast potential, rise to its spiritually-social stature, save the day.

In default of this ascension the Christian way (as it appears) confronts indictment, within democracy itself. Writes Prof. Northrup (earlier quoted) with incisive comment—pointing to a pass in history:

"It would seem that if we are to act

> upon the basic traditional Protestant individualism and the traditional *laissez-faire* of economic and political principles we fail to solve or even face the inescapable social, national and international dangers of our time".

This appraisal is widespread and none too easily refuted—in the frame-work of tradition. But it is not a deadlock nevertheless in terms of the Christian viewpoint. There is an answer,—shrouded in its newness as to social range. It is not fenced in by sect or nation. For at this point the "science" of the Soviet Republic faces that single spiritual Science which confronts mankind with a discovery.

This is momentous from the standpoint of society, as will appear, though it still enters through the individual in the eternal Christian sense. It is health, joy, peace, salvation to each one as he awakes. There is implied at the same time a company, a kingdom, on new terms. . What is discovered is one Mind, under the flash, tug and war of many. This is in the realm of spiritual values. It is no less than Mind as God. It is the Mind in which men find themselves as man.

This concord is the very fact of Mind itself, as newly evident. Yet it is hidden from the senses, except as it brings forth its proof. What we have here is a new insight, leading to a new dominion. This is an event in consciousness. It is Christian Science—widely known through its phenomena of healing, first in relation to the body. But the scope here is vastly greater.

It includes at the same time the body politic, as vistas open; the "healing of the nations".

The social claim then of the Communists must be contested in the light of spiritual progress. Christianity has not stood still. The spiritual individual rises to his social stature, faces the challenge of our time. What he offers is a spiritual total, nothing isolated or divided. . The mistake was to indict dawn for not being day.

Equipped with briefest definitions then, but in the clearest light available, we must now cope with Communist dynamics at closer range. . . What are the ideas behind it—concrete, specific? Not doctrine only, but the propaganda of a Party.

6

THE COMMUNIST MANIFESTO

THESE IDEAS are not far to seek. They are set forth in a short document, possibly the most striking pamphlet in the world. It remains, in the face of changes in the picture, the classic statement of the case, boring its way into consciousness for a hundred years. It returns us also to the revolutionary theme.

This pamphlet bears a famous name. It is of course the *Communist Manifesto,* a twenty-three-page statement and call to action often described as "the most influential political pamphlet ever written". This is underlined in part in contemporary history. Issued in 1848 by a handful of political refugees in London, it was promptly translated into many languages—though not for some time into English (which has its interest). What had happened was that a working-men's convention had decided to put out a platform. These are well-known facts today. Karl Marx and his collaborator Engels had been chosen for the task.

The document was timely—from its radically social viewpoint. It is nevertheless not dated, in a basic

sense. Written a century ago, nothing could be more pertinent today—in their own up-side-down way—than its opening phrases:

> "A spectre is haunting Europe, the spectre of Communism".

Obviously the use of the word "spectre" is ironic. "It is high time", the writers go on to say, "that Communists should openly and in the face of the whole world publish their views, their tendencies, and meet this nursery tale of the spectre of Communism with a Manifesto of the Party itself".

"Spectre": that is what it looked like then as now to a wide public, owing in part to its key of violence. But nothing is served by emotional reaction. It is not the way out for man thinking. Points must be met and not evaded; especially key points on which the whole depends. Today the West is at attention, if not before. This is not a focus on witch-hunting, instead an eager search for truth: pointing afresh to the classic document as challenge.

What prompted so vivid a pronouncement, holding its own in public consciousness, beyond this making headway, for a hundred years? This is answered by the facts of history, too important, at the same time too familiar, to be compassed here. We face the Industrial Revolution, its vast advance; its dislocations: men and machines; a new turn in economics.

The *Manifesto* was essentially a protest. It was the first outstanding gesture of combined resistance to the new economic order—free enterprise, "capital-

ism" or "private profit". These were to become its target. Here—in the protest—was a brand of socialism, itself not new or unfamiliar, but armed now for battle, its vizor down. Actually, it took off from great abuses, not deniable from any angle. They had swung in with mass production. Machinery had served to widen the gap between the "haves" and "have-nots". It should have meant instead, under a model social system, all-round plenty for mankind. But the social system was not model—under all strains and in every cog. It had not yet risen to its current problem, it fell short. New scope was given to old inequalities. The rich grew richer, the poor poorer. Reformers were kept busy. They aspired to a "living wage" for workers, sinking in the new phenomena of slums. . They did not assail however the margin of advantage going to the owners of machines.

This was instead the line of communism, revolutionary from the start. The Communist attacked the system as such, under the flare of its new prosperity. The "margin" here is not allowed to go unchallenged. It will appear from now on as the famous "surplus value", piling up in the owners' hands as "capital", but in which the workers have no stake. . Point of departure for trade unions, collective bargaining—social legislation, left and right. . . To the Communist however this "capital" was something more. It was the sharp flash of a traffic signal, the "go" to a great threat of overturning—that of the existent social structure throughout the world.

There is involved here indeed a keen indictment —of faults at least. But the reckoning must be examined, from the standpoint of its basic formula. The computation rests on a dubious assumption. This underlies the Communist answer to the question: What is work? . . The reply is typical: would we go too far in saying "chronic"? Work is conceived as physical, material; a case of hands and not of mind.

In the light—or darkness—of this fallacy, the Communist falls down as prophet. His bid of insight in the social field is coupled with a tell-tale failure. He missed the main-spring of industrial society, in the face of its abuses. He predicted its imminent collapse.

This was belied in a big way. The greatest progress of industrial civilization was to follow. To this was added one more forecast which miscarried. This had to do with the Communist state itself, rising as the Soviet Union. This despotic form of state, adopted as the way-by-which, was to "wither away"—now famous phrase! Conspicuously the opposite has taken place. This state has grown to fresh proportions and pretensions. It is instead a vast imperialism, threatening the progress, even (so run the fears of some) the survival, of mankind. It is termed often a slave state. It is retrogressive, patriarchal; structurally, a dated pattern.

Out of all this—the East and West—there streams forth, with its major accents, our modern world.

In the famous *Manifesto* of the Communist, we face indictment as the West. But it is not the purpose

of a paper so brief as this one to cope with it point for point; even to weigh the differences and changes in force today. There is no change in main direction, either in analysis or threat of violence. A dominant idea persists. It is not only possible to seize it, but explicitly, in its own terms. The immense work *Capital* is beyond the layman. But the *Manifesto* was not. It was written for him. Hence its available clean-cut conclusion, covering what is set forth in its two-fold aspect of basic doctrine and call to act. Stripped of the references to now non-existent organizations, this stands out in bold relief.

The fiery pamphlet ends as follows, on a keynote in both respects:

> "In short, the Communist everywhere supports a revolutionary movement against the social and political order of things.
>
> In all these movements they bring to the front, as the leading question in each, the property question, no matter what its degree of development at the time".

This is followed by the challenge to the have-nots still sounding like a gong today:

> "The proletariat have nothing to lose but their chains. They have a world to win.
>
> Working men of all countries, unite!"

Happy the man who resists this mesmeric summons with the searching question: Who are the workers? And—What is work?

The crucial issue in this picture of society is

property. What is assailed is private ownership. There stands forth here the Goliath of the Communist offensive. The David in the case, the new vantage-ground presented in this paper, is a discovery. Its findings, faintly realized in their total stature, are unique; but not detached. They are native to democracy, as to Christianity itself.

7

PRIVATE MINDS AND MIND AS ONE

BUT IS "PRIVATE PROPERTY", the classic target of the Communist, really the villain in the piece? Is there not a flaw here in the argument—a fallacy of diagnosis?

Such is the basic question prompted to begin with by the *Manifesto.*

For property may be differently looked at. It is less inanimate than first appears. It goes beyond lands, houses, plants—commodities. It points back to owners. The sting of property, as the Communist conceives it, is disparity of fortune. This goes back to men themselves. Property in the motley set-up is a meter. What it registers is people. This is underlined by the word "private".

What we find here however, taken at its surface value, is historically chronic; it is not a case of time or place. The picture shows an age-old line-up: the strong against the weak, the shrewd against the simple, the inheritors against the empty-handed: the exploiters versus the exploited. Such is the reckoning in mat-

ter, old as the world, in what looks like its very history. We face today only the Machine Age version: the "new look" of the haves and have-nots in the current scene.

The dilemma here, once laid at the door of private ownership, is evaded by a way of violence. This is the path of "liquidation", often a bloody, at all times a costly business. The accent falls on property itself, in this procedure. It is not the way-out of the West.

What we circle round to in reality is persons—as seen by West or East. This leads back to first definitions.

What is wrong with *private property,* in the flare of spiritual seeing, is *private minds*! Here is the quick of the whole issue. . . Each on its own, committed to no central principle, traceable to no common root. Such is the mind related to no inward center, thus anti-social in itself. It is not geared to the universal; it has not found itself as Mind.

In this view men are set against each other. It is the way of exploitation—chaos—war.

The Soviet cure, given this many-minded picture, is the clamped-on state, collective ownership; society imposed upon, not found within, the members of it. If this is the way out of chaos, it is also the way out of freedom.

But the individual as such need not submit to this conception. He may be differently seen. He is found not lost as he lets go of mind as private: as he discovers

Mind as one. This is to attain the end of communism, in its higher aspects, a better way. Escaped from privateness, holding to his true identity, each swings into new scope of being. He is still himself—but vastly more so! What he illustrates is "the individual stupendous Godlike agency of man". These are the words of Mary Baker Eddy, discoverer of Christian Science. The keynote here is man as *agent*. This relates him to a whole, as spiritually realized. A further statement bringing out this basic point is from the Christian Science textbook:

"The one Mind includes all identities".

This is foundational, from the standpoint of metaphysics. It bases Christianity, at the same time democracy, with the precision of its Science.

Here are the citizens traceable to a common City; in Scriptural speech, the sons of God. Here, in the light of spiritual seeing, is the social unit: the man truly free; unlimited by race, sex, sect or nation. It is democracy as spiritually grounded. The implication is —not only freedom, but equality, working its way like a resistless leaven, making for the liberal societies among us and beyond.

Yet—is the analysis substantial, real?—The identification of democracy with Christian values? . . Could democracy have come without it? Is the claim fantastic? Did things really happen this way? Is the convergence of the Christian and the democratic wishful thinking?

What has history to say about it? Is there any

provable relation between this thought and what took place—as we approach our modern day?

This is the point at which the data takes on wings. The factual here is not pedantic. It supports, it does not let down, the spiritual argument.

What follows is a clue to history—of hauntingly familiar ring. It is among the greatest social proclamations. And yet, for all its metaphysics, it did not issue from a pulpit—though probably a Quaker gleam. It was written by a famous revolutionary, a power in the making of republics. He was called an infidel; from which the following remarkable quotation will absolve him—certainly in the clearer-seeing of our time:

> "Every history of creation (it begins) and every traditional account, whether from the lettered or unlettered world . . all agree in establishing one point, the unity of man; by which I mean that all men are of *one degree* and consequently that all are born equal and with equal natural rights, in the same manner as if posterity had been continued by *creation,* instead of generation . . and consequently every child born into the world must be considered as deriving its existence from God. The world is as new to him as it was to the first man that ever existed; and his natural rights in it are the same kind".

Here is a thrust of spiritual insight in relation to the social order, a way-breaking—even though we must

be wary as to words. There must not be read into them too explicit recognitions, hailing from a later hour. They yet amaze. They are a morning in the history of institutions, of man as citizen.—How native to the ear are the key phrases in this case! This is because the social pioneers, the revolutionaries, have done their work . . in part.

The note here is New World: sequel politically, nevertheless, to the English Magna Charta. It was to find its classic statement in America, in the outstanding of our "beautiful and famous freedom documents" the Declaration of Independence. This would be evident in the United States to any school-boy, in fact today to hosts of school-boys about the world.

Attached to this great chart of liberation, with its inner beam, were the incomparable words:

> *"These truths we hold to be self-evident . ."*

Not imposed upon, but found within . . . Here is a spiritual continuity in the unfoldment of democracy destined to come forth in its fuller form. This is not to brush aside the human contributions—Greek or any other. It is to set them in perspective . . to see what history is doing, in the deepest sense.

* * *

Clearly the spiritual citizen is something more than an ideal, a hope and outlook. We find him in the warp and woof of history as it takes on its modern form. He is not without his manifesto, pointing in its own spiritual direction: the vision and the will to act.

What he embodies is to launch a great society. It will set a pace of freedom and equality throughout the world. . . Finally, as attaining to a fuller stature, he is to meet a global challenge. At this point he confronts a mounting role. He is not only called upon to hold his footing. He must support a state of widening outline: the democratic state rising to its spacious function of democracy itself.

This will require a climbing and a purging, social gains, demands for light.

What we confront—how vividly today—is two ideologies, giving direction to two towering states among us . . They loom as leaders, they threaten to divide the world. At the same time they go on as colleagues. . This is a pass unrivalled in the field of history, in its threat and vista. . Sometimes the threat seems more impending. Is not the cleavage even vaster, as reckoned from the spiritual standpoint: and thus no answer?

We must again break down the issue into modes of seeing. Material sense presents its man and its society: the many-minded; these held together by compulsion: a total without pre-existence; the state as God and man as subject; this state, in its official ideology, the opponent of democracy as of Christianity itself.

On the other hand, the state as spiritually prompted is not something on its own. It has let break through its human statehood a Principle beyond itself. It is transparent (in a measure); custodian of something realized as divinely social; a society "in the be-

ginning"; primal concord; escape from being many-minded; Mind as not regional, but acting through responsive regions more nearly for all men alike.

This state of thought has at the same time its defenses; there will be no encroachment, compromise or overturning. It will confront aggressive ideologies —or armies—with the certainty: "They shall not pass".

Nevertheless, as democratic state, it is other than a sheer opponent. What it stands for is universal status, man and his society conceived as fellow-beings —on both sides of the Iron Curtain—all the time. There remains a warfare in the realm of values. This, once seen, will spare the man. Should democracy fall back upon the obsolete, driven to war as method by its own lag, its sense of habit and necessity, this would deny its clearer beam. It would be for want of coming to itself more fully, in ways already on the air.

These basic truths, at the same time dynamic outlooks, act on the time in ways not fully apprehended. They halt aggression, even when the scene is charged with its suggestion. They subdue, they hold to common councils, in part they conquer.

This is evident in the United Nations, still functioning through its rain of vetos. It drives toward, it demands, solution. This in the very nature of the case. It is because its leading states present two totals; two zones of truth in contradiction. This is a fallacy, it should stop short of very combat, it should be settled out of court. What is assumed here is the presence of minds many. This is illusion, but one curable

by a discovery: the fact of one.

What presents itself is a supreme lucidity, and not compulsion—except as of the fact itself. It was to brighten in the consciousness of woman, so long subservient, even in her emancipation, to the ways of men. It is historically new: so much so as to veil its world-importance.

8

DISCOVERY ON THE PART OF WOMAN

IN 1866 IN EUROPE was launched the second volume of a striking book. This was *Capital*, the subversive work on economics by Karl Marx.

But an event of richer consequence was to mark that year in the New World. This was a spiritual discovery, of the utmost practical as well as spiritual moment. It was that of Christian Science, by Mary Baker Eddy.

Here was an event in consciousness: utterly outside of and apart from finite reckoning. What emerged however acted on the finite, and in surprising ways. It healed.

Such outcomes in their early Christian impact had touched the human mind as "miracles". Their importance nevertheless lay in a deeper inference: their relation to a law. This was evident to spiritual perception, mounting in the consciousness of woman to the stature of a science: one, not many, spiritual in

nature and a whole. It emerged from Mrs. Eddy's study, experience and insight as *Christian Science*—its "new name".

Springing from the revelation of the Bible, as culminating in the Gospels, the Apocalypse, it was of Scriptural descent. This aligned it with a great unfoldment, acknowledged as its single source. It was to run, and to continue in a stirring course. This was supported by a book, that masterpiece of metaphysics bearing the modest name of text-book. It embodied the authentic revelation, at the same time exposition of its author, Mary Baker Eddy, to appear under the now famous title: *Science and Health with Key to the Scriptures.* This book had its initial battle. But it was not abstruse and thus consigned to a small public. Its circulation was extraordinary. It was to become, after the Bible, the book of widest circulation in the world.

This has its profound significance: in ways obvious, and less apparent at a glance. . Was progress not to be continuous? Were there not new hurdles to be taken, at the same time new resources with which to do it? Were there not in fact new depths and ranges in the consciousness of woman, not to be brushed aside but heeded?

Obviously the new sense of being was not carnal, materialistic, egocentric. It was not licentious, self-indulgent. But it went even further. It was not humanistic, even in the best sense of that word. It was not the fruit of human wisdom and attainment, gathered as the treasure of the ages. The historic ac-

cent fades before a living truth . . It is divine, not human. It is the infinite, come to the rescue of the finite; the supersensible, come to the rescue of the senses: man awake to what he is.

This is affirmed and clarified by Mrs. Eddy throughout her writings, as in the following basic statement, (Science and Health, page 14):

> "Entirely separate from the belief and dream of material living is the life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth".

The terms of this dominion are unique in their completeness. They imply reliance on a power outside of and beyond one's mortal self: still, in the spiritually realistic sense, within. The trust here is not divided. It is the trust of man in God . . so Simon-pure, so stripped of other trusts and compounds, as to release surprising outcomes. Results appear found in no other way. The first "signs" are the cures of body. But the great work does not stop there. It will include the body politic. This follows the expanded vision. Man is not an isolated figure. He is the key to his society. He projects a kingdom in the image of himself—as Godlike.

The healing of the sick, of needs personal and local, goes on its inspired way. This supplies at the same time the model for all healing. It embraces the collective also. As to the scope of her discovery, the question is answered by the discoverer herself, (in

Rudamental Divine Science, one of her shorter works):

> "Is healing the sick the whole of Christian Science?"

The reply in part reads as follows:

> "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action in the higher range of infinite goodness".

This simplest possible answer is borne out by a fuller statement of the text-book, (Science and Health, page 14):

> "Today the healing power of truth is widely demonstrated as an immanent, eternal Science, instead of a phenomenal exhibition. Its appearing is the coming anew of the gospel of 'on earth peace, good will toward men'. This coming, as was promised by the Master, is for its establishment as a permanent dispensation among men; but the mission of Christian Science now, as at the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin—to attest the reality of the Christ-power to take away the sins of the world".

This point of scope is supported by the movement in its every phase. It is especially borne out by

the Christian Science Monitor, the daily international newspaper, able, dispassionate, non-sectarian, bringing its light into the very whirl of things with intent to bless. Its one religious article, carried about like a winged seed, may be read in seventeen languages in turn, including Russian. We have seen the *Communist Manifesto* translated into many tongues. A further item in this category, in Christian Science, is the publication of a monthly religious periodical in English, French, and German, and as a quarterly, in Dutch, in Danish, Norwegian, Swedish, in Spanish, with Portuguese, and in English braille. Science and Health itself is available in five languages.

Obviously then, in facing the total challenge of the Communist, it is possible to proceed from a Christian basis in a world sense. As to the forward thrust of formal Christian Science, however Christian, however democratic, it yet cannot be rated as a spiritual commitment, from the standpoint of the West. This would belie its nature. The vision is to him who sees it. The method is to him who seeks, finds and employs it, as the way out. It is not then a mass movement, in the sense of politics and numbers. Its point of entrance is the individual, in his prerogative of freedom: awakened, active, the citizen at work through normal avenues, just where he stands. It penetrates without aggression. It is not dependent upon posts, acting through the humblest, as well as the highest, in the human scene.

There is the sense of oneness, of the inward City.

But this is not organic, even though implemented by a church of world proportions. What is implemented is a principle: Principle itself, in the eyes of those awakened to it. This Principle appears as single, by its very nature: not in the class of creeds, plans or panaceas. It emerges rather as a Science of Society, the Principle of its mechanics; countering the Communistic claim in this respect. It is opened up by the new seeing, available in its amazing practicality, belonging to all men alike. What it offers is not one more sect or world religion. Instead it tends to deliver from this category Christianity itself.

This seeing with its practice, universal and not regional, has at the same time its link with region. There is the difference between East and West. The West has fostered Christian values, it has protected them by law. In the East they have been officially resisted. This was aimed at the outset at abuses, ending as resistance to religion as such.

Here are two orders then, of world dimension, resting on opposing answers to the question, What is science? This leads on to method, contingent on the answer to a second basic question, What is matter?

9

MATTER AS EVERYTHING; OR NOTHING

THE PRECISION of the present paper hardly needs apology, in view of the task in hand. It is invited by the adversary, it is warranted as a reply. The Communist has keen precision in his own analysis—on its own terms. He moves from premise to conclusion with a thought-out logic, he offers definitions. Nothing is sketchy, here is a regimented thinking. It is an impressive structure, yet built (from the spiritual standpoint) on material sand: apart from Spirit with its revolutionary freshness, its upward curve into new zones. This sand is "matter".

Here then, in matter, is a concept to be faced explicitly, at this stage of the exposition: valid in the light of communism (or its darkness); to the scientific Christian of today—illusion only. Point of departure in both cases for chain reactions in the field of values.

"Matter is of a primary nature", Lenin writes in searching key; following this with the explicit state-

ment: "This is the doctrine of materialism in general, and of Marx and Engels in particular".

Again—intriguing almost in its reversal of Christian Science:

> "For the materialist the object exists independent of the subject: he recognizes the existence of things outside and independent of human consciousness".

The first of these quotations is a statement of position. The second pierces to the heart of the whole issue with reference to matter—and to man. What is out of consciousness is out of hand. It is not subject to dominion. The existence of such independent substance is not accepted in Christian Science. It is rated as unreal, having no valid place in the scheme of things. It would mean might apart from right.

The sword of refutation here is found in the hand of woman, and—with consistency and unbroken logic—nowhere else. Matter, in the revelation of Mary Baker Eddy, has no actual validity. It does not genuinely exist, as substance. It is a concept of material or mortal mind. This is a mind apart from Principle. It is a body of suggestions, it has no correspondence with the truth itself, except by yielding to it.

We arrive then at the transforming proposition: all is mind. This is not fabulous today. It is not wholly unsupported by the laboratory outlook. But the discovery goes further. What it declares is: (the italics are the present writer's): "All is *infinite* Mind and its infinite manifestation, for God is All-in-all".

This is a key sentence constantly used in the healing work, found in the basic and now well-known "scientific statement of being", Science and Health, page 468. The Mind here is conceived as one-and-only, with the phenomena related to it. There appears, traducing this, the spectacle of mind as mortal: many and not one. But this is literally appearance. It is controllable by Mind. Here is a fact of consciousness and nothing less.

This leads to the theme of power. The stirring consequence of the divine position is dominion. There is no helpless footing in the case of man come to himself. Nothing is external to him . . not even God. This has its amazing outcomes.

Power, in the new outlook, is transparency to power. It is not something of itself. This dawns on man and his societies—even as still caught in the obsolete, the mesh of war. It is no longer seen as glorious—such is the vision of the West. The outcome nevertheless is not Pacifism. War is a mode of self-defense, where no better way appears: a stop-signal to aggression.

It is the very character of war that it is massy. It is collective. This is not the case however with power spiritually arrived at. It is accepted by, it gives dominion to, each one. But "each" in this case is a spiritually social being. He is not isolated. He is one with Mind and with his fellows. Humanly, this has its stages of acceptance. One may perceive at first what everyone will come to later. Nothing is "private" in this vision

and achievement. (Such is the difference between "individual" and "private"). One may even say with the great Teacher: "Because I live ye shall live also". This is the way of sharing, healing.

The one Mind then, departing from the academic, implies at the same time one power. This has inspiring implications. It is more than an enlightened statement. It is dynamic, it has power of enforcement, the ability to bring to pass. What is increasingly escaped then, in the arena of social issues, is destructive competition; a society of single dynamos, each on its own—as states or persons. Here "self" appears in the adverse sense. It purports to be the individual, and is not.

What is started is a great recessional—of high-power persons, as we call them, of high-power states. What replaces these is not a build-up; it is instead a letting-through. Democracy most nearly qualifies in this adventure: it finds its place, it takes the lead. This is not smooth-sailing, there are contests, it meets a challenge. The new state, the new state of mind, must be defended—not only outside but within. The battle joined must be seen through in both respects. But this proceeds, the collapse repeatedly predicted by opponents does not come off—for basic reasons.

10

ONE SOVEREIGN STATE

WHAT WE HAVE here is in the richest sense a basic state: the Sovereign State, as one not many. It is the state of God, as spiritual and all-inclusive. This is glimpsed, touched upon, brought into play in clearing outline. The human state, rising to its highest usefulness—or yielding to it!—will implement this and advance it. Given this center, it will do the main thing needful: it will let go a measure of its sovereignity in the interest of all together.

The despotic state resists these values. It is different in kind. This complicates negotiations. It is a state most often bred in darkness from the standpoint of intuition. It fabricates what it does not see. It summons force, in the absence of a sense of power as inherent. It welds together what is one already. It institutes, it does not divine, its social order.

This is foundational: it accounts for, it explains, the state of mortal pattern. It constitutes in the same breath its mortal weakness; its inability to hinder,

shake or finally to overturn, the state of spiritual promptings . . or the man behind it.

Speeding the advent of this spiritual, this superstate, in consciousness, was the division of state—church—family—into separate forms. Here was the highest pitch of the organic—the three historically one: a patriarchate, or rule of fathers. In the new liberal societies we mark a gain. The new and independent organizations of family, of church, of state, will implement, they will not constitute, the life of men within their borders. This makes for spiritual freedom: the way of each.

How luminous, at the same time how precise in metaphysics is the Lord's Prayer in this connection—as left for all to follow! Here is the a priori state (to borrow the language of philosophy) serving as design and impetus to the state among us. Let this state appear in consciousness . . In the simple words of Jesus:

> Thy kingdom come . .
> In earth as it is in heaven.

This, in the immediacy of Mrs. Eddy's insight, becomes:

> Thy kingdom is come; Thou art ever-present.

The interpretation here may seem at first a slight one. It was nevertheless to seize the "now" of Christian healing, a demonstrable science of widest reach.

What is cherished in this vision of society is the virtue of humility. It is prelude to the Sermon on the Mount, to spiritual authority. It is defined by Mrs.

Eddy as "lens and prism" to the understanding of Mind-healing, the displacement of the mortal concept with the valid spiritual fact. Here are the meek seen in a new historic rôle. They are not the losers, the exploited. They are instead the inheritors of earth. Even the finite, as in bodily healing, prospers through this state of mind.

Once more we turn from aggregations. Humility is not a massy outlook to begin with. It begins in each one by himself. One can go no further than humility, in the human sense. It touches bottom. It is at the end of every build-up. Its sequel nevertheless is mighty. It leads up to shining outcomes. It is the way by which man finds himself; and thence his kingdom.

This is summed up in the words of Jesus, uttered by one who had so found himself, the Son of God, the Christ; that one who of his own self could do nothing:

> For whosoever will save his life shall lose it: and whosoever shall lose his life for my sake shall find it.

Again he teaches, amplifying that "shall find":

> I am come that they might have life, and that they might have it more abundantly.

These are the values which, rekindling in the consciousness of woman, were to ultimate in a world-message:

> "Conception of a newly added chord
> Commanding space beyond where ear
> has home".

Let us pay heed, at this turn of history, to the woman-half of humankind. There is no shift here however of masculine to feminine accent in the merely finite sense. The message speaks for spiritual balance: one Mind, in place of either one of two, governing man and woman each, and both together.

11

INDIVIDUALISM AND THE INWARD BOND

ARE WE NOT—obviously—at the end of a human chapter: an age even? Another era under way? Let us not be so preoccupied with endings as to miss beginnings. Just where the obsolete is seen to weaken, as such, appears the new.

The motley hour has peculiar characteristics. It seems both the best and worst. What goes on is charged with promise; and to a degree performance. Yet is is curiously impeded. Negotiations even at their ablest spin round and round. We salute the vaulting effort of the United Nations, world federations springing from it—or advancing to its rescue; foreign councils. But obstructions continue to defy. This is articulated by the veto, speaking for the many-minded.

Meanwhile technology goes on its way of weapon-making. The atomic bomb is followed by new sallies, progress in destruction as the way-by-which. . What is

the tether here, holding to the visibly disastrous? . . Is there something to be reconsidered in the whole masculine approach?

The "man-made world", in the once ringing phrase of feminism, seems hoisted in its own petard. Caught up, that is, in its own case of explosives. This applies alike to East and West, from the standpoint of mechanics. Only the West is the instructor, still in the lead. What it confronts is none too alien to it, in this sense. What is met here is its own technical development, parted from the ideology that launched it, exalted to a new importance—practically to the pitch of godhood. This is an appalling lesson. The West meets itself. But this self has let go its inexplicit ideality, its Christian trend. Above all this must be recaptured, and in keener outline. The call is both to East and West.

This means that the dilemma of our day is not all threat. It has another aspect. There are more ways than one of bringing men together. One is affirmative —a daybreak. Another one is common fear. This is negative, but set in the same direction. Bikini tends toward fellowship, rather than a total black-out. Those who work daily at the point of man's extremity see light ahead; and not that of a bomb exploding.

Extremity is another name for opportunity.

The Soviet Republic, by some stroke of destiny and history, was not given the atomic bomb—at least at first. It came its way to offer nevertheless a prophetic passage pointing toward it, written a hundred years

ago. This is a sentence in the *Communist Manifesto* in indictment of the West:

> "A society which has conjured up such gigantic means of production and exchange is like the sorcerer, who is no longer able to control the powers of the nether world whom he has called up by his spells".

But we are!—the gaze once turned in a right direction.) Ours is an access of power, light, dominion-taking. This is not to wash out or discredit all the gains of human good, it is to set them in perspective, to fortify, to account for, to enhance their value, by seeing what they are—and what they are not! To bring into the reeling scene of current culture fresh awareness: (rising in the Christian vision, advanced by a profound discovery on the part of woman.)

How prodigious is the work of man—with his belts, cogs, wheels, wings—explosives: man the masculine one, so single-track, dynamic, given to successes—up to a point! But he has reached an all-time high in this procedure, both in his scientific and his social stride: only to meet the drastic challenge of its history. The independent individual—his independent states and churches—are the triumph of a wresting-free.—But how much longer can they keep on as outflying? They must either find a new cohesion, or face the threat of a retreat. . . That is, one total or another. This is the handwriting on the wall for humankind.

This (fatality of independence—as sheer independence—is borne out, even more vitally perhaps, in an-

other case: that of the family. This has wrested free from clamped-on rulings, it has made room for the individual, it has released its members in modern key. But the family now falls apart; the statistics are alarming, the way is strewn with broken homes. It is shattered by out-flying man—meaning woman too, trained in his institutions. The issue is a vast one. There is no use trying for United Nations, if families must fall to pieces, say one out of every three.

But we have gone part way superbly, we are on a trek of progress, there is no finality to what appears. It will be outdistanced. . given the will, on the part of our beleaguered present, to confront the new.

The basic oneness, the cohesion needed here at every angle, is not far to seek. It has flowered, prospered and borne fruit in the consciousness of woman. It runs out to meet humanity when, like the loved prodigal, it is "yet a great way off".

What is illustrated in the case of Mary Baker Eddy—"Discoverer and Founder"—is of the essence, from the standpoint of Christian insight. It is not the power, time-honored, to build-up, personally to achieve, accomplish. It is the power to let-through. The manifold attainment here, so spiritually assured, so practically effective, can be accounted for no other way.

This came perhaps more easily to woman under a tradition of unachievement, touching at length the hem of a new freedom: equality, gradual emergence from "subject status". In the world-sense there is

less Tower of Babel in her, owing to her age-old inexpression—in public ways. She has advanced in inward ones, she has gone on loving and care-taking, she is conditioned by group life, she works with people at their different heights and capabilities. Now, in the liberal societies, she is bringing up free-moving man; having grown into such herself.

As to an ear-mark—she has spiritual intuition: this is commonly conceded. Oddly enough however she is excluded, in the orthodoxies and with few exceptions, from the formal Christian posts. She is never priest and rarely minister. She will advance without this eminence. . The Science with which she finally emerges will challenge every reckoning. It is high-scaling. It will challenge even the conception of a masculine God. What takes its place is a new concept: God as Father-Mother both; impersonal, the parent Principle of all.

This is not seen at once in its proportions by those who walk, leap, run, as healed. It is a revolution in world-values. It is an exodus from halfness, making for a balanced world. . . Was wholeness to be had without it?

Yet the procedure is not by aggression. It is delicate and deeper. It moves as fast as waking up to wholeness, each by each: face to face with its implications. This fans out into widened vision. What we now touch, and can only touch, is method. But this is inseparable from outlook, in the new light. It has no independent category. Spiritually, to know is to bring

to pass. The world is riddled by techniques apart from being. This is here impossible. Divinely, if not humanly, the two are one.

12

THE SCIENCES AS LED BY SCIENCE

WHEN WE TOUCH values, political and social, we touch momentum—of one sort or another. They precipitate a history. This is illustrated with the utmost vividness today. Our theme is not abstract or academic: material as opposed to spiritual outlooks. What we confront is East and West. The symplifying here, pressed on by the military factor, is amazing. The issue is a living one, it has to do with peoples, nations. If there is an answer offered, it must function. It must stand out in the open, deal with atmospheric pressures: it must work.

This is the challenge of our time; in ways obsolete, and new.

The Communist, giving reality to matter, banks on what looks like its force. This mode is extrovert, however linked with mental factors. For these, in this case, are not spiritual, they are materially mental, of the same stuff as matter; in fact its substance. This is evident in propaganda, of arch importance as attested

to by its expense. It is the machinery of build-up. It does not utilize translucency. It speeds compulsion. It costs men freedom. But it supports—it even generates —a parent-state.

These values are not Russian only, but—as we learn—of wide appeal. Hence—satellites, in the current picture. Here is a momentous enterprise, as viewed from the spiritual angle, in learning the hard way. Yet, as is constantly apparent, it is not dependent on conversion. The despotic state takes over. It deals with promises and futures. This is currently dynamic, especially as charged with powder. But it does not dispose of sequels. There is no sealing of frontiers, where thought is stirring; even in the face of Iron Curtains. The doors are open.

The way out from the spiritual standpoint, in the dilemma now world-wide, is characteristic. It is to prick the values rather than to fight the build-up, at least at first. This may suffice; it will suffice, once given a daybreak of insight. For they are vulnerable, as analysed in the new Science—before we count the heads of armies, rate ships, planes, ammunition—figure on projectiles. As values they cannot succeed: such is the spiritual appraisal. Here, in the wake of a discovery, appears to those who follow it the true liquidation, the true dispossession.

This is not to lose sight for an instant of the high purpose, the crusading spirit, the attack on exploitation, prompting the Russian Revolution. It is to question nevertheless, steadfastly and without ap-

peasement, its scale of values, its primal base. . . It is impossible to bless man in matter, to free him in it, so runs the spiritual theme. He must be found on higher levels, here is the source of his dominion. The mortal is a captive to begin with, in the nature of the case. This gives its type to his societies. They are expanded bondage. They have misread, in the light of spiritual seeing, the page of life.

Life is expression! Given out and in turn received. Such is exchange, the vitality of life together.

Here is the highest joy, well-being and security—once truly seen. It is concordant and orchestral, where men find themselves as man. We are not driven to material values for the social: it is spirtually inherent. The relation of each one to all is compassed, in the scientifically Christian vision, as nowhere else.

This is the point at which material science faces Science in its newness, mysterious fruit-bearer, its proposal of a fresh relation between the seen and the unseen.

We may well hark back here to first definitions and the theme of history, in the Communist advance. To begin with came (as quoted in this paper) the basic thesis of materialism as offered in the words of Marx himself, "convinced", as he declares, "that it was necessary to harmonize society with the materialistic conception of history". "*More correctly* (he goes on to say) the consistent extension of materialism in the domain of social phenomena".

How exact the reversal, in this thesis, of this pres-

ent study, which, springing from the basic spiritual and divinely scientific values, aims to trace out into their spiritual implications, the fact of God as Spirit; man and the universe as spiritual and not of matter!

Just here a brief review of periods, in the light of spiritual awareness, may make clearer where we are. They appear to fall historically into some such pattern as the following:

First, as material in accent—the massy, the gregarious; family, church, state as one, the rule of fathers; organic man with his organic institutions carried to a pitch under masculine dominance.

Second, the awakening of the individual, his wresting-free from mass formations; the separation of church—state—family; the rise of liberal societies—rights, freedoms, increasingly demanded by and granted to both sexes, and all classes, races.

Third—with the urgency of now, today: the crisis of all freedoms—of the family, the state, the empire; labor resistance and colonial resistance; exploitation challenged as a liability of freedom: the globe divided on this theme. Crisis at the same time of man's scientific habit: the atomic bomb. . . A world dilemma, with its mounting cry for oneness . . What will happen now to the out-flying?

One answer to the freedoms, as offered by the Soviet Republic, is retreat: a sharp backward turn of history, the individual surrendered: again the patriarchal structure, the dictator; organization in command. . . Reversal of the "Christian myth", with all its im-

plications . . The earth wheeling the wrong way!—(to spiritual insight) on which turn—as a tribute to their spiritual kinship—democracy and Christianity go down together.

The point reached here might be disastrous, but for an access of light . . piercing like a ray through the dismaying surface, pointing to an interior coherence: Mind as one. This is Biblical, it is on the wave length of revelation. We sweep majestically from the one God of Abraham to its implication as one Mind, One World, today. Rooted in its supernal logic is its coming through the intuition of a woman: yet to arrive as impartial fact, beyond this—with the precision of a science—method, proof. But it will bear the name of Science, embodying its origin and its uniqueness in the capital letter. It will embrace, but at the same time save, man as out-flying.

Moreover it need not collide, as at a point of contradiction, with the sciences increasing freedom and dominion, knowledge in its useful reaches, which should be set in a perspective, lifted to its highest use. This is to implement, not to control, the life of men.

Contemporary science offers at this very point its note of grace. Here is the modesty of a great seeker, ever in the key of quest. This is Professor Einstein, explorer of the cosmic spaces, supporter of that zenith enterprise in science, the atomic bomb. But he does not stop there. The word from him is a prophetic one. He declares impressively, speaking in the New York Times, that a "new type of thinking is essential if man-

kind is to survive and move to higher levels". This is warmly pleaded as "necessity".

A new type of thinking—the fresh possibility! Like the coming up of reinforcements.—But who will do it? Will it be a dictator, an élite? . . Or is thinking man's essential heritage—not thought, but *thinking*; in its power, fruitfulness, variety—creation ceaselessly in process, riches, in their true intent and outward flow?

This has its economic aspects, in the Western outlook. There is a release of treasure. In reality, here is Mind thinking, man receiving or letting-through. No one at this point is a have-not. But this has spiritual implications. It is a new line of freedom. It is not a slogan only, in the older sense. It remains true in the face of every travesty upon it.

We come again here—as repeatedly in facing Russia—to the same vital pass. . The Communist has put a mighty question, to be replied to, not belittled or evaded.

How can free-moving individuals—which is to say, free-thinking individuals—be held together in one world? The Soviet answer is—they cannot. They will have to cease to be free-moving. This must be forcibly accomplished. The answer here is state as God. . . . It is not to be subjected to the hazards of man thinking (in any way known hitherto). He will live by formulas. These will be implemented by the despot.

But it is possible to solve this not-negligible dilemma another way. There is the interior kingdom—here

already. Such is indeed the correlation, the embracing Principle, *God as State.* Thinking, as it springs forth from this basic spiritual awareness, is divinely bond and free. This is not mystic, but demonstrable Science of far-flung proof. Indigenous to Western consciousness—in vision, lift and practicality—it is yet unofficial. It invigorates, it belongs to him who breathes it, like air. . . At the same time it has its disciplines, its founding, in the human sense. It will restrain, in common with democracy, the wayward mortal. It will spiritually foster the citizen as he advances.

* * *

The explicit method here, the practice, cannot be offered as a topic for two reasons; first, it is inseparable from every spiritually scientific statement in this paper. Beyond this, in the face of its simplicity—and it is simple—it is yet too deep a matter to be subjected to a summary. A final paragraph should point instead to basic sources, that is, the works of the Discoverer and Founder, Mary Baker Eddy. Chief among these is the great text-book of Christian Science, that masterpiece of metaphysics, *Science and Health with Key to the Scriptures,* available today throughout the world.

There is indeed a sword of Spirit. There is a spiritual warfare. This bears out the face-to-faceness of opponents. It deals with the concrete, it discriminates, it resists, destroys—in the field of mental concepts: this without trespass or aggression, but without appeasement or retreat.

At the same time, bearing out the side-by-sideness, the togetherness of fellow-beings, it spares the true: supports and fosters man as one.

This two-fold action in its affirmations and denials saves and heals. It begins within. It is man coming to himself. His society comes with him. Here is the one Mind on the march in human consciousness. Its richest beauty nevertheless is brought out by a different name. This name is Love—eternal, universal, whole. It is not spell-binding, but spell-breaking. It crowns life with the freshness of a great adventure.

Workers of the world—unite!

The cry here of the Communist Manifesto is countered by another cry of different promptings:

Workers of the world—awake!

This is addressed to all, and not a class or category. They will find that they are one already.

THE END

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